Rough Field Notes - Misc.

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B79-0054/010 (56)

right to plant an owlachon net at Kitlope. This right is always remembered to the present day by the Kitlope. The Kitlope are the brothers to the Kimsquits: they married long ago (JP says I know the story, one of first people). A child of a Kitkatla would have this right. ~~Of~~ In the old days JP, the King family & the Clolaman would have fought Alec Paul, Hebby & Joshua, it would have been a family feud.

If a man marries a woman, her F passes to her & the right to e.g. set out an owlachon net in the river. This passes to his children, but he can pass it on again to a D H if he wishes.

JP married his wife & she had power over ~~&~~ Kamz. JP had the right to fish there, though it was not his own. The power is (1). If a man has land of his own it is (2). A man's right to a story is (3). If a man dies he passes the power on to his children, & there is no trouble, no matter how fast they increase, they always ~~get~~ keep the peace. JP has (2) over 2 places on the Skeena & Frank Kelly has right (1) to hunt bear (1). Frank Kelly's children have right (2) to JP's land. The same with stories they pass to with full power to either a D's child or a S's child. Sometimes

if a man has no son, & his named D has only D's, the daughter will take on her father's name (by) & have the right to sit with the Ofts at Oft business. Otherwise his name will be lost. Sometimes a man is stupid & does not make his name stand up, his sister can save it from the dirt.

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(1) ẁ ilkakila
(2) haiłlikila or sìki; (haikbila) is B B for this
(3) sl ɔ q ɔ mstas de stalt, ẁ x = this means boss of sisdubs the tyi language

(4) An eagle whistle is also used by the hidden men.

Note. Whistles are only ~~used~~ used at sisauk business. They are carefully hidden

Note Bella Bellas used to change coffins, using several.

~~If tyt or tyt 0, or child dies, some if~~

If a sisauk person dies, ~~for this~~ I am laid down on my back in an ~~stretched~~ position, arms at side. I lay down between fire & 9 limbs. At once a corpse is washed, & clothed in good clothing. Towards night the brother & other relative in the house sends an alk to call in everybody from the same town (the BBs sometimes hauled in outsiders). The musical set down back of the fire, in front of the dead person. The others set down where they like. The sing-men then sing slowly the dead man's sisauk sing, & all join in quietly. 1 sisauk of my family dances for me. When finished an eagle comes through the roof, carries off the dead man to husmata. ~~He~~ All hear the thump of the bird on the roof, & its voice, made of course by two hidden men on the roof. It is lowered down with ropes, & with hooks grips ~~the~~ a false corpse near the real one. The wood eagle has been made long ago on the dead man's orders, the false corpse is made by the carpenters on the death day. Before the eagle, is heard a bump on the roof, it is ①, a tyi sint, with whom the sisauk had formerly been in contact, & a booming noise is heard. ~~From the sisauks town~~ ②, ~~stands up & says~~ The bump is then heard at the back of the house, & comes near the dead, & a strange voice is heard, it is ③,

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① that he understands this strange language.

② mog lt

a wood whistle. This is the voice of the tyi "[(3) on last page]. Then the corpse is hidden by a bushes. Then (sibi) stands up & asks, "What is your name?" The whistle whistles. Then (sibi) says, "I didn't catch it again please" More whistling. Then (sibi) says, "It is e.g. Gunaren" The crowd pleased believe the sibi ① Then they all sing the dead man's & seaunk's song (a last page it comes back), then the eagle comes. Then all go out.

~~Then~~ For a few years, it does not matter how long, there is nothing more to be said or done, then a brother or other near relative decides to ~~t~~ Tyi in honour of his dead brother. He calls outsiders, ~~They come~~ the tyi's by name. All work, a man's wife's family helping him, but if a sister had married outside, e.g. Bella Bella, her family would not help, another reason for wanting people to marry within. ~~Then~~ Always a whistle is used by a messenger, & everybody comes. ~~Arrived at the beach~~ At Bella Coola a few small presents are given to the canoe men. Arrived at Kunskwut the canoes are tied together & planking laid down. All Bella Coolas get on the scene. All the Kunskwut people are in J P's house, the men on the job, & the women sitting round, for the good work time. The

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(1) ~~s[illegible]~~

(1) sn̓ox/ʰm̓a·x, decorated with sea lion's moustache.

(2) Everybody sings the ~~accestral~~ usual songs of the giver's family. The sing-ers know them perfectly, the others may have been taught them, if not they soon learn. The meaning of one sing used by JP on one occasion when he summoned was, "Please get up & see the man who is soon coming."

(3) This be places against his chest.

(4) This applies only to the BC guests, all Kuinshuts are near the door, raised up on rails.

shaped in the ancestral story, raven, eagle, beaver etc, fills it with food & ① ~~comes it to the head tyi~~, who eats it with ~~his fellow tyis~~. Meanwhile the commoners are not allowed to eat. Then the ~~head K the~~ Cod-oot to a B C sits, "Do you want some" ~~holds out the spoon~~, but arranges to let it fall. All laugh at the tyi. Then the people go out, except the tyis, who remain, but there is no law about it & if they want to piss they do so. During the afternoon the house is filled by the K people with goods of all kinds, copper, blankets, canoes, skin ~~coats~~ clothing, skins ma (mink) skins, (used for shoes & pants), slaves, tools for the [present giving] ③. Towards dusk the people return, K sing men K go behind the fire, K tyis in the ofusta, & Bella Coolas on either side the fire. First payment is made to the K carpenters & painters who have made the house & the paintings, 1 man makes ½ the ofusta wall, another the other ½. He pays (main for the 4 upright posts ⑥. Then he pays for the outside painting at the front, e.g. $46.00. Another man make each of the longitudinal beams ⑦, with painting $20.00 The price varies with the skill shown. The cross beams are ⑧, made by 1 man, perhaps $10.00, no paint. 2 men made the planking ⑨ on each

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① num ft a)x fhu)m

② yi/pa·t /di kusut·tav

③ s)khom I P got the name from his father, Imam from his M

side the roof, 4 in all, perhaps each gets ₰25. $\frac{**}{100}$. The payment for all the work is ①, this includes a totem pole if necessary. As soon as the payment ① is finished, JP stands up & opens his 1st story to all hands. Standing up between the fire & door. Then JP says, "I give this story & name to my son, or whoever may be, henceforth he shall sit eleven with the tyis, as Smauen did (if the name be Smauen). Then an old leads another lad, not the real son (who is in the ghosts), to a seat among the tyis back of the fire. The lad wears a blanket more or less veiling his head but it is seen that it is not the real goods. Then the old calls out "His seat a (Wilson), is not comfortable". Then JP brings a copper, to support his back, or a skin to help the fire from him, or a couple of sticks to make him strong & heavy wherever he goes on the earth — i.e. to give heredity. The boy chosen does not get any advantage from this himself, he is just a substitute for the real receiver who is in the ghosts. If the lad is danced for the first time, he is given an abstract name, same 2nd time, but 3rd time he gets a statutal name, & becomes a real stoltumt. If a parent dies, the child can do the

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① ab whe > bòm, = the more than the amount returned, as interest.